

## Contributions

### NEW LIGHT ON AN OLD COIN

W. D. FURRY

A Syrian woman lost a piece of silver, a Greek drachma, a groat, a coin. She lighted the candle, she swept the house, she found the coin, she rejoiced. Christ is the woman, Christianity is the lighted candle, humanity is the lost coin. Christ's resurrection was also a resurrection of humanity. He picked up humanity as from the dust and placed it in the palm of his hand. Before his resurrection humanity was a lost groat buried beneath the rushes. His resurrection has lifted the problem of immortality from out the dark chambers of the dead, from the heart's deepest depression, from the twilight of intellectual doubt, into the blessed, refreshing, life-giving, hope-giving sunlight of faith. Faith and hope and love are no more matters for speculation and conjecture; the resurrection of Jesus, the finding of humanity makes them certain and secure.

The woman swept the house diligently until she found the coin. But sweeping is not done without dust. The time had come for the solution of the most tremendous question of human thought. If a man die shall he live again? When Christ was placed in the tomb the world was more unsettled than ever. The hopes of many were buried beneath the linen vestments that shrouded the body of the dead Christ. For many years men had been yearning for the certainty of the life beyond the grave. There is no literature more pathetic than that embodying the burning thoughts of the Pagans that strove to grapple with the problem of the endless life. The Egyptian Sphinx spoke nothing—immortal life was a riddle—a theory differing as human minds differ. But man is both like the groat and different from it. The coin is known by its impress. On the one side it bears the impress of an owl, a tortoise or the head of Minerva. On the other side it bears the impress of a king. So also man. We grant, with the evolutionists, that man bears the impress of former processes of lower life. On this side he differs not at all from the other-forms of life below him. No one will assume that his body was always as it now is. In man as in the brute there are to be found the emblems of dissolution—the processes of decay. From dust man has come and to dust he shall return. The law is inevitable, conformable to experience and of God's own making. This does not necessarily imply that we shall be bodiless in the resurrection. We shall never become pure spirits. The soul will always have a body in which to dwell and thru which to act. Man's body is capable of corruption but is not capable of annihilation. The resurrection of Jesus Christ has reference to man's body no less than to his soul. Christ's body coming triumphantly from the gloom of the sepulchre reflects the final issue of our bodies, their curative triumph and their final release from death's jaws. Our

bodies, tho cold and motionless for a time, shall again be re-animated and they shall quiver with quicker fire and truer expressiveness.

The destiny of our bodies is included in the history of Christ's body. Evolution serves to widen the incarnation and make stronger the argument for immortality. "All nature is a great matrix of gestation"—laboring in the pains of parturition to give birth to a resurrected, perfected humanity. This is the world's story—this is the world's problem. All nature is deranged—the dust of the sweeper will not settle. Christ resurrected and is still resurrecting the buried coin out of the debris of historical doubt. This is the great truth, not only of the scriptures, but the truth emphasized by the sciences of Biology and Embryology.

A perfect Christ risen in perfection is the term of God's act. From God we have come and to him thru Jesus Christ shall we return. We shall be burnished brightly as coins newly minted. This is the purpose and end of Redemption. We shall have new and glorified bodies; but bodies we will have. If the resurrection of Jesus teaches anything it teaches the everlasting character of the body of man. Christ went into the tomb with a lighted candle. He revealed its grim secrets. He swept it. He did not answer all difficulties at once, but the imprisoned man's enemy—death. He found the coin and pledged eternal life. "Behold I am alive for ever more and have the keys of death."

And having found the lost coin the woman called to gether her female friends that they might rejoice with her. So the world of men rejoices at the magnificent import of the resurrection. The sorrows of the travail are past, all pain, anxiety and doubt have been allayed. The immortal life is no longer a problem—a riddle. The impress of God upon man, effaced by sin but found and brightened by Jesus Christ is an expression of another life of revival and victory. The woman's song of deliverance, "Rejoice with me for I have found the groat that was lost," is the song not alone of men and angels but of all nature as well. Her notes of praise are heard in the laughter of the rippling waters, in the eternal harmony of the spheres, in the whirl of the bee's wings, in the perpetual conflict of the static and dynamic forces of earth, in the laws of attraction and repulsion and in the chemical affinity and the motions of the molecules and atoms in the constitution of matter. Rejoice with me for I have found humanity which was lost.

### TEMPERANCE

EMMA V. HOUSER

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

For some time I have been wondering why we never hear any addresses on the above subject at our conferences.

At our National Conference we did hear a brief, but very good address by Samuel

Lichty. At our State Conference the S. S. C. E. had a nice, entertaining program, but it did seem to me as if there had been room for one or more addresses upon some vital theme, and temperance work is *very important*.

This cause may yet save our nation from ruin. It certainly will be ruined unless thus saved some day. It is true that "The Gospel must save the nation." But it must have a special application against intemperance and all its allies, or it fails to be *the* Gospel in its specific adaptation to human needs. "For this purpose the Son of God was manifested that he might *destroy* the works of the devil." Take notice, please, the word is *destroy*, not *regulate*.

People can tell all the falsehoods they please about Carrie Nation, yet I shall feel positive that she was instrumental in the hands of God in destroying mighty works of the devil. Some people want the liquor traffic "regulated" and not prohibited, and just so long as people will insist on regulating crime and misery will be our portion.

I was never more impressed with the terrible nature of the serpent which lies coiled in the cup, than in learning the following story. A Christian physician had told a lady a sad story of woman's degradation, and in closing said: "But I can show you something vastly worse." He took her to one of the hospital wards and brought her to a little crib, where, bound head and foot, that it might not dash itself to pieces, lay a babe of seventeen months of age in the agonies of delirium tremens. After reaching home this lady dare not tell the story until in black and white the facts were before her. So she wrote to the Doctor (who gives so much of his time and strength to the benevolent institutions of a certain city.) She received from an inmate of his dwelling, this reply: "It is not an uncommon thing for children, from one year and upward, to be brought to this hospital in delirium tremens. Mothers begin to give their children intoxicating drinks at a very early age, which they increase, as they desire to go out for debauch or work, and so the little ones come to the hospital in this condition. The babe of whom you ask has probably lost its sight, but not its hearing, and the passion is ruling in death, for it opens its mouth to receive the alcoholic stimulant, as the bird in the nest to receive the food from its mother."

Poor, little, innocent babe. O, God! why must it suffer so? Dear mothers, look at your own sweet babe, and then with the help of almighty God, form a strong resolution to do all that lies within your power to destroy this monstrous evil. Let us not forget to walk in the light while we have the light and to "work while it is called today for the night cometh when no man can work."

Dear sisters we cannot vote, neither have we the responsibility that the brethren have in voting, but we can *talk*, and we can *pray*, and we do *influence* to some extent, so let us remember that we are responsible for those